expected to know about the Bill and the circulation of the Bill to the Members has been done. With respect to that there cannot be any doubt. The Bill is a short one and the Bill has been circulated to the Members. It was included in the preliminary agenda of the Council and I do not think any objection can arise with respect to the introduction of the Bill at this stage. On the other hand, if the Bill is postponed it is not likely that there would be time enough to pass the Bill, because there is only one session more. On these grounds I request the leave of the President under Standing Order 19, sub-section 2, to suspend the notice required and allow me to move that the Bill be read in Council.

Mr. I. N. Menon.—The Hon'ble Member says that the Bill has be been circulated. It has not reached many of the Members.

President.—I don't think that can be done.

Resolutions on matters of General Public interest.

1. Appointments in the State Service.

President —We shall now take up resolutions—first Mr. M. K. Raman.

Mr. M. K. Raman.—"This Council requests the Government of Cochin to openly declare a policy that no subject of His Highness the Maharaja of Cochin, whatever be his caste or creed, shall be disqualified to hold any post or appointments in the public service on the ground of his nationality or birth, provided he has the necessary attainments and efficiency to hold such post or office."

I had an object in view when I sent up this resolution, but by the communication which I received immediately after I sent this resolution my object was frustrated. The communication to me was that in the course of the discussion I should not mention about Military, Devaswams and the Palace Departments which are now exclusively set apart for certain sections; and that according to me without any adequate reason. My object in sending this resolution was to point out the injustice that is being done to us. Now that I am told that I should not speak about any of these departments, I am in a real difficulty. Nevertheless, I will make an attempt to make some use of the resolution, bearing in mind the communication from the President which I do not propose to violate. Let me attempt to make some use of the resolution. Now Sir, even in the other departments which are said to be open for all sections of the people, we will try to make a perusal of the latest Civil List. I have got the latest Civil List in my hand, and in this Civil List I made a searching enquiry to find out how many names there are from non-caste Hindus and I found there are only twelve names in it out of 480

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that are printed and published in it. In other words there are only 12 persons from the backward communities in the Civil List. Of course in the Heads of Departments, I need not say there is none. Yesterday you found in this House, when one appointment which certain sections of the people of Cochin thought was legitimately due to them was to be taken away for a temporary period by an outsider, what heat it caused and what amount of heart-burning it displayed. For all these years the posts of all the Heads of Departments were systematically taken away by more fortunate men in our very presence and you can just imagine what amount of heart burning and disappointment it might have caused to the non-caste Hindus when all the fattest appointments are invariably knocked off by other castes.

Now on going through the list, I find in the various departments from the very beginning, say in the Accounts and Finance Department, there is only one single individual and his pay is Rs. 55. In the Land Revenue Department there are only three individuals. One gets Rs. 44 and the other also gets Rs. 44 and the third man gets Rs. 40. Then in the Agriculture and Panchayat Department not a single individual. In the Co-operative Department there is only one single individual getting Rs. 38. In the Excise Department there is one Inspector getting Rs. 80. Stamps and Stationery Department, nil; Press Department, nil; Forest Department absolutely none; Tramway Department, nil; Anchal Department, nil; Devaswam Department, nil of course; Law Officer's Department, nil; Civil Justice—probably that is the place where we find our highest officer and he gets Rs. 200 as a Munsiff; Criminal Justice, none; Registration Department, there is one Registrar; Jail Department, nil; Police Department, there are two Sub-Inspectors, one on Rs. 56 and the other on Rs. 60; Military Department, nil; Medical Department, there are two; Public Works Department, nil, Miscellaneous Department, nil and General Administration, nil. These are the various Departments where, though there is no prohibition to entertain members from the so-called backward community, still we find absolutely none. I need not speak much about this and I am not in a proper condition also. These figures would speak volumes in support of my arguments. They would show whether the backward communities are really suffering, whether they are properly treated, whether they are also getting adequate representation in service. Sir, in the distribution of the loaves and fishes of office, it may be sometimes said that we are not to fight here. But I may say it has been the experience of this State and of this House also that the distribution of the

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loaves and fishes in State service has created a great deal of controversy and a great deal of heartburning. We feel envious and jealous of the others when they take away all the slices and leave little or only the crumbs to the minority communities. That is all my point. My object is not to create a discussion here and to divide the House on this point. I wanted to place facts as they are and leave to the present Government to do justice in the matter.

Mr. K. Ayyappan.—Sir, I second it.

ഈ നിശ്ചയം ഇവിടെ അവതരിപ്പിച്ചിരിക്കുന്ന രീതിയിൽ ഇതിനു എതിരു പറയുവാൻ ഗവൺമെണ്ടിനു് ഒന്നും ഉണ്ടായിരിക്കയില്ല. ഗവൺമെണ്ടു് സമ്മതിച്ചിട്ടുള്ള ഒരു നയംതന്നെയാണു് ഈ നിശ്ചയത്തിൽ പറഞ്ഞിരിക്കുന്നതു്. ഈ നയം ഗവൺമെണ്ടു് സമ്മതിച്ചിട്ടുണ്ടെങ്കിലും അതു നടപ്പിൽ വരുത്തുന്നതിൽ ഗവൺമെണ്ടു കാണിക്കുന്ന ഉപേക്ഷ ഗവൺമെണ്ടിന്റെ ദുഷ്പ്രായിൽ കൊണ്ടുവരാൻ വേണ്ടി മാത്രമാണു് ഞാൻ ഈ നിശ്ചയത്തെ പിന്താങ്ങുന്നതു്.

സർ,

ഉദ്യോഗങ്ങൾ എല്ലാ സമുദായങ്ങൾക്കും കൊടുക്കുന്ന കാര്യം വാദത്തിൽ എല്ലാവരും സമ്മതിക്കും. നിയമിക്കുന്ന കാര്യം വരുമ്പോൾ ഓരോ സമുദായത്തിലും പെട്ട ഡിപ്പാർട്ടുമെണ്ടു് മേലധികാരികൾ കഴിയുന്നതും അവരവരുടെ ആളുകളെതന്നെ നിയമിക്കുന്നു. അവരവരുടെ ആളുകളെതന്നെ മറ്റുള്ളവരുടെ തലയ്ക്കുമീതെ കയറിവയ്ക്കുന്നു. അതുകൊണ്ടു സ്വാധീനത്തിൽ വരുന്ന നാശവും നാട്ടുകാരുടെ ഇടയിൽ ഉണ്ടാകുന്ന ഛിദ്രവും കുറച്ചൊന്നുമല്ല. പുറത്തുള്ള കാര്യമല്ല ഞാൻ പറയുന്നതു്. ഈ രാജ്യത്തെ കാര്യമാണു്. അതുകൊണ്ടു് ഇപ്പോഴത്തെ ഗവൺമെണ്ടെങ്കിലും പ്രാതിനിധ്യം കുറഞ്ഞ സമുദായക്കാരുടെ അവകാശം ശരിക്കു ഗണിക്കണം. ഏതെങ്കിലും ഒരു പ്രത്യേക ഉദ്യോഗത്തിനുള്ള നിയമനം വരുമ്പോൾ ആ ഉദ്യോഗത്തിനു് വേണ്ടതായ ഏറ്റവും കുറഞ്ഞ യോഗ്യതയെങ്കിലുമുള്ള അപേക്ഷകന്മാർ പ്രാതിനിധ്യം കുറഞ്ഞ സമുദായത്തിൽ നിന്നും ഉണ്ടെങ്കിൽ അവക്കില്ലാതെ മറ്റു സമുദായക്കാക്കു് ഒരിക്കലും അതു കൊടുക്കാൻ പാടില്ലെന്ന ഒരു നിശ്ചയം ഗവൺമെണ്ടു് നിഷ്കർഷയായി എടുത്തില്ലെങ്കിൽ ഞങ്ങളെപ്പോലുള്ള സമുദായക്കാരുടെ ഇന്നത്തെപ്പോലുള്ള വിധി ഒരിക്കലും ഭേദപ്പെടുന്നതല്ല. ഡിപ്പാർട്ടുമെണ്ടു് മേലധികാരികൾ വേറെ ശുപാർശകൾ ചെയ്താലും ഗവൺമെണ്ടു് എത്രയും നിഷ്കർഷ കാണിച്ചില്ലെങ്കിൽ ഞങ്ങൾക്കു ഒരിയ്ക്കലും നീതി കിട്ടുകയില്ല. ഞങ്ങളിൽ വലിയ ഉദ്യോഗങ്ങൾക്കും തീരെ ആളില്ലാതില്ല. എന്നിട്ടും ഞങ്ങൾക്കു് അതൊന്നും തരുന്നില്ല. അതു് പോകട്ടെ. ചെറിയ ഉദ്യോഗങ്ങൾക്കും യോഗ്യതയുള്ളവർ ഞങ്ങളിൽ വളരെയുണ്ടു് എന്നിട്ടും അതും ഞങ്ങൾക്കു് തരിയ്ക്കുകിട്ടുന്നില്ല. ഫാക്ടറിൽ ജോലി

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ക്കായി ഞങ്ങളുടെ സമുദായത്തിൽപെട്ട എത്ര ഗ്രാജ്വേറ്റുകളാണ്, എത്ര കൊല്ലമായിട്ടാണ് അപേക്ഷിച്ചിട്ടുള്ളതു? അവരെ അവിടെ കടത്താതിരിക്കാൻവേണ്ടി എന്തെല്ലാം ഉപായങ്ങളാണ് എടുക്കുന്നതു! അവിടെ വരുന്ന ഒഴിവുകൾപോലും ഞങ്ങൾക്കു അറിയാൻ നിവൃത്തിയില്ല. ഞങ്ങൾക്കു അവിടെ പ്രവേശനത്തിനു അവിടത്തെ അധികൃതന്മാരുടെ കനിവു പലവിധത്തിൽ ആവശ്യമാണു. വെറും പടംകൊണ്ടുള്ള കനിവുകൊണ്ടു ഞങ്ങൾക്കു ഒരു പ്രയോജനവുമില്ല. എത്ര ഗ്രാജ്വേറ്റുകളെ അവിടെ വെയ്ക്കാമായിരുന്നു! എത്ര ഈഴവ ഗ്രാജ്വേറ്റുകളുണ്ടു? എത്ര വാല ഗ്രാജ്വേറ്റുകളാണുള്ളതു! എത്ര ഗ്രാജ്വേറ്റുകൾ അവിടെ ഉദ്യോഗത്തിലിരിക്കുന്നുവെന്നു നോക്കുക. ഇപ്പോഴത്തെ ദിവാൻജി അവർകൾ വന്നതിനുശേഷം രണ്ടുപേരെ അവിടെ വെച്ചിട്ടുണ്ടു. അതിനുമുമ്പു" ഒരാൾ അവിടെ എങ്ങിനേയൊ പിഴച്ചു വീണുപോയി. അല്ലാതെ അയാൾക്കു ശരിക്കു ജോലി കിട്ടിയതാണെന്നു വിചാരിക്കാൻ തരമില്ല. ഉദ്യോഗസ്ഥന്മാർ ഉദ്യോഗനിയമനത്തിൽ കാണിക്കുന്ന പക്ഷപാതം രാജ്യത്തു് സമുദായ വഴക്കുണ്ടാകുന്നതിനു് കാരണമായിത്തീരുന്നുണ്ടു്. അതു അവർ വിസ്തൃതമായ ഒരു നയംവച്ചു" സംഗതികൾ നോക്കാത്തതിനാൽ വരുന്നതാണു്. ഒന്നൊ രണ്ടൊ ഉദ്യോഗങ്ങൾ അവരുടെ സമുദായക്കാക്കൊ, സ്വന്തക്കാക്കൊ, വീട്ടുകാക്കൊ കൊടുത്തതുകൊണ്ടു് വലിയ കായ്മ്പവല്ലതുമുണ്ടൊ? ഒരു ഉദ്യോഗസ്ഥൻ വലിയ ഉദ്യോഗത്തിൽ വരുമ്പോൾ ഇതരസമുദായക്കാരേയും സ്വസമുദായക്കാരേയും തുല്യനിലയിൽ കരുതാൻ തുടങ്ങിയാൽ അവരെ ജനങ്ങൾ എല്ലാവരും ഒരുപോലെ ബഹുമാനിക്കയും സ്നേഹിക്കയും ചെയ്യുമെന്നുള്ളതിനു് ദൃഷ്ടാന്തങ്ങൾ ഇവിടെയുണ്ടു്. ഇപ്പോഴത്തെ ദിവാൻജി അവർകളോടുള്ള നാട്ടുകാരുടെ മനഃസ്ഥിതിതന്നെ നോക്കുക! അദ്ദേഹം ഇവിടെയുള്ള ഒരു സമുദായത്തിലുംപെട്ട ആളല്ല. ഇവിടെയിരുന്ന ചില നായന്മാരോടും ജനങ്ങൾ ഒരുപോലെ വിശ്വാസവും ബഹുമാനവും കാണിച്ചിട്ടുണ്ടു്. പക്ഷെ അങ്ങിനെ വിശ്വാസവും ബഹുമാനവും കാണിക്കാൻതക്ക യോഗ്യന്മാർ പൂഴ്ഇഴയുന്നതുപോലെ വല്ലപ്പോഴുംമാത്രമെ വരുന്നുള്ളു. ഞാൻ പ്രധാനമായി പറയുന്നതു് ഇവിടെയിരിക്കുന്ന ഉദ്യോഗസ്ഥന്മാർ കേൾക്കാനാണു്. വെറും ശിപായികളെ നിയമിച്ചതുകൊണ്ടു് കായ്മ്പമായില്ല. വലിയ ഉദ്യോഗങ്ങളിൽ ചിലതിലെങ്കിലും ഞങ്ങളെപ്പോലെയുള്ള സമുദായക്കാരേയും കയറിവിടണം. ഹജൂർ സങ്കേതവും ഈഴവരെക്കൊണ്ടു തീണ്ടിപ്പോകട്ടെ! ഞങ്ങൾക്കു ശേഷിയില്ല, പ്രാപ്തിയില്ല എന്നു ചില തൊടുന്യായങ്ങൾ മേലുദ്യോഗസ്ഥന്മാർ പറയാറുണ്ടു". സംസ്കൃതകോളേജിൽ സീറ്റിനുവേണ്ടി വാങ്ങാൻ അവർക്കു ബു

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ഉം ശേഷിയും ഉണ്ടെങ്കിൽ മറുകായ്ങ്ങൾക്കും ശേഷിയുണ്ടാകും. സർവ്വകലാശാല പരീക്ഷ പാസ്സായില്ലെങ്കിൽ തലച്ചോറുപോലും ഞങ്ങൾക്കില്ലെന്നു പറയാൻ ഇക്കൂട്ടർ മടിക്കയില്ലായിരുന്നു. ഞങ്ങൾക്കു അവസരം തരിക! മറുള്ള സമുദായക്കാരുടെ എല്ലാവരുടേയും മുകളിൽ വരാൻവേണ്ട ബുദ്ധിശക്തിയും ശേഷിയും ഞങ്ങൾക്കുണ്ടെന്നു് ഞങ്ങൾ കാണിച്ചുതരാം. വളരെക്കാലം നിങ്ങളുടെ ചവിട്ടുകൊണ്ടു് ഞങ്ങളുടെ ജീനിയസ് ഞെരുങ്ങിക്കിടക്കുന്നു. നിർഭാഗ്യവശാൽ, എന്തൊ വിധിവൈപരീത്യത്താൽ രാജ്യത്തെ ഭൂരിപക്ഷ സമുദായക്കാരായ ഞങ്ങൾ, നീതിക്കായി അല്പപക്ഷക്കാരായ നിങ്ങളോടു് ആവശ്യപ്പെടേണ്ടി വന്നിരിക്കുന്നു. നീതികാണിക്കാമെന്നു പറഞ്ഞാൽപോരാ. നീതി പ്രവർത്തിയിൽകാണിക്കുക! ഇപ്പോഴത്തെ ഗവർമ്മെണ്ടു് ഈ കായ്യത്തിൽ വളരെ നിഷ്കർഷയായി പ്രവർത്തിക്കണമെന്നു ഞാൻ അപേക്ഷിക്കുന്നു. ഡിപ്പാർട്ടുമെണ്ടു മേലധികാരികളുടെ ശുപാർശകളെല്ലാം ദിവാൻജി അവർകൾ വളരെ സൂക്ഷ്മമായി നോക്കണം. സ്വന്തക്കാരെ ശുപാർശചെയ്തിട്ടുണ്ടൊ? സംബന്ധികളെ ശുപാർശചെയ്തിട്ടുണ്ടൊ? എന്നൊക്കെ പ്രത്യേകം നോക്കണം അല്ലെങ്കിൽ ഞങ്ങളെപ്പോലുള്ള സമുദായക്കാർക്കു് നീതികിട്ടുമെന്നു വരികയില്ല. ഈ കായ്യം പറയാൻമാത്രം ഞാൻ ഈ അവസരത്തെ ഉപയോഗിക്കുന്നു.

Dr. A. R. Menon.—Sir, no question ever gives a greater trouble than this question of appointments gives to this House. As the mover and the seconder of the resolution said, this question has been brought before this House many a time and certain of the allegations they have made, I am compelled to admit, are based upon facts. There is no denying the fact that we have passed through a stage of selfishness and reached a stage of communalism, as my friend puts it, a higher state. That spirit of communalism or the spirit to help a member of one's community is prevalent not only among the Brahmins, among the Nayars but even among my friends who have moved and seconded the resolution. That is a statement of fact. It is also true that in many cases vexatious preferences had been shown in this way and I used also to think that this is a very easy matter and it could be rectified within 5 minutes. But when you have put your own hand into the matter you realise the difficulty that comes before a person who unfortunately makes a selection from among a number of applicants. I shall give you a number of instances to show how difficult it is for a fair and impartial man to select one candidate out of two or three. Suppose A who has been acting for 10 or 11 years in all, happens to be a Brahmin and B who belongs to the so-called backward community also applies for a fresh post, the qualifications being the same,

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the question arises as to whether the question of non-representation of the community is to be taken into consideration or the fact that A, who has served for a number of years as an acting hand, has a right to get into the post. It must be clearly understood that people who apply to these places do so because of absolute pressure and not as a matter of honour or as a matter of choice. Such considerations now and then arise and the truth of the matter, if I may say so without meaning any offence, is that the energy and the inexhaustible patience that same communities show are not shown by the back-ward communities occasionally, because an acting appointment or any appointment which would be accepted by a caste-Hindu or a Christian is sometimes refused by the members of the backward community. I remember a case, when a B. A., B. L., was offered the post of a Registrar, that is the post which is generally given now a days to B. A., B. L's. it was refused though from there in course of time he can become a Magistrate or a Munsiff as the case may be. This was not accepted. Now the same offer would be accepted by persons belonging to other communities. There were about 200 applicants from other communities. How is it possible to solve this difficult question? The only possible solution to my mind is to have a competitive examination and to have a list of these people and the competitive examination may be held once in three or five years and according to that list the selections may be made. If all are agreed, that would be the soundest proposition and the easiest solution of this most vexed question which arises occasionally in this House and cause a distemper and a feeling of irritation on the part of those who think that they have not been properly represented. These are practical difficulties that one may have to feel. And further, supposing for policy one or two preferences were shown, immediately those who belong to the represented communities will put in petitions to the Government or the Diwan saying that they have put in so many years' service, etc., and that according to the rules o service they are entitled to the post. The Head of the Administration or the Head of the Department again feels the difficulty whether he is to follow the rules or the principle enunciated. It so happens in practical politics, that things are rarely equal and always there would be some difference. All these questions will have to be taken into consideration before we launch an attack that non-represented communities are not properly represented. And further, it has also to be considered that in a place like this, where every year four or five colleges produce as many graduates

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as can be sold at the market in the rate of Rs. 5 per head and in a place where applications are being received from graduates for the posts of road maistries in Municipalities, conditions have thoroughly changed. Conditions have been reduced to such. I think that the Commissioner of Police will agree that there was an application for an Head Constable's place from a graduate and I am glad to encourage such men in the department. When conditions have reached such a state, that for half a dozen posts 400 and odd applications have been filed, I fail to see how it is possible to make a proper selection and if I feel any sympathy for any body, it is for that unfortunate person who has to make a selection of six out of 400 and odd, almost equally qualified candidates. These are all difficulties and I think it would be better to realise all these things and at the same time to consider the principle that unrepresented communities should be appointed as far as possible. We cannot all at once rush and lay down that hereafter only unrepresented communities should be appointed. However well we may find the theory, the practice will always be found difficult and only such general enunciation will meet the case.

Mr. A. B. Salem.—Sir, I rise to support this resolution and in doing so I wish at the out set to speak that the politics of Cochin centres round the distribution of the loaves and fishes of Cochin. We really have absolutely no other politics. What is the politics that we have? Can we play a game inside this House and defeat the Government and take the seats of Government? No. We are in a perpetual opposition and you are perpetually in power. What is the game? There is no game. What are the prices of politics? Nothing. Then, we have come to this House of politics to play a part in politics, and go home and sleep. What for? For salvation do we come here? We also come here to impress upon the Government that the Government, even as it stands, must consider itself as a Government movable. Therefore, officers from this side of the House must very often be selected and placed there instead of Government servants being promoted to those places. I do emphatically say so, because yesterday when the Hon'ble Member was speaking upon the qualifications of the coming Diwan Peishkar—the Honourable Secretary I mean—said—it would burn in my mind—that the Diwan Peishkar of the future and of the present are to be Leaders of this House. And I ask whether the coming incumbent has any such qualifications? Therefore it is that I say that Members, who from the floor of this House, that satisfy Government should also be given some of the loaves and fishes at the hands of the Government. Why not? What is your qualifications more to

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hold the permanent posts in your hands than what we have? I defy any Member on the other side to stand up and say, that he has got better general qualifications than most of the Members sitting on this side of this House, and whenever we have got vacancies what do we find? The subordinates in the department going over our heads and coming here as Heads of Departments. Why not? I would emphatically say, therefore, that the politics of Cochin centres round the distribution of the loaves and fishes. What has been the fight of the major communities? A fight for the loaves and fishes. Nothing more. What has been the fight between the major powerful sections of the body politics—the Nayar and the Christian? A fight for the loaves and fishes: One party has now won. Each played the game as best as they can to win. Now we find all are caste Hindus. And heart-burning, it has been characterised and it is going on. May be so. Therefore, it is incumbent that the Government should feel for the unrepresented classes and overcome every difficulty. Of course, who created these difficulties? Selfishness, communalism, they have created these difficulties. Now these difficulties are so very great that we cannot overcome them. The devil we have raised but we cannot exercise it. What can be done? The Government must come to our rescue. Therefore it is that when the staff selection board came that we said that so long as we have got one who has no attachment of any kind, family or otherwise, inside this State, we give the distribution of the loaves and fishes into his hand. I would emphatically support the Hon'ble Member for the North Ezhuvas and say that no appointment carrying over Rs. 150 should be bestowed upon any Member of the Nayar, Brahmin or Christian sections of the population until all applications from the backward communities are exhausted.

Dr. A. G. Menon.—Including the Jew.

Mr. A. B. Salem.—Yes, including the Jew. If you can find Jews, why not? We are also a part of the body politic. We feel it. We have been discarded; we have been ignored and we have been put backward. Why is it? Not because we are backward but by the sheer force of circumstances. You were the guardians of the doors of the services. Every branch of the service is guarded by an armed caste man, an armed Christian, an armed and powerful man and the door is barred. The others cannot get it. What is to be done? If we get in, the charge is openly made, inside this House, of inefficiency and promotions are barred. Under such conditions we disdained from tapping our fingers at the door to say 'please give us some admission'—because soon after step

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will we taken to damn the new-comer. Therefore, we have waited outside and played the game square. So the time has come. Please make us some of the guardians of the doors of the services and see the results. Why? What is going to happen? Is Cochin State going to take fire if some of us are made Heads of Departments? Nothing of the sort. I think there are competent Members of the backward communities who can vie with the officers in their views, in their penmanship and in their capacity for work. I will give instances. I will prove my case. There were members at the Bar who were senior to the candidate selected for the Sirkar Vakilship. Why were they ignored? They have acted also in the posts. I will refer by name—Rao Sahib Mr. Guna Pai. He was once acting as Sirkar Vakil. Why was he ignored? He has proved his merit. He is a title holder from the British Government for services rendered to the Cochin State. He was ignored because he belongs to a minority community. Shall I multiply instances? Why was Dr. Babu Rao ignored? Yes, I ask the question. You can laugh at them. Why was I ignored?

Mr. E. Ikkanda Warriar.—Did you apply?

Mr. A. B. Salem.—I do not wish to apply. There is the list of vakils enrolled in the Chief Court; and their places should go by seniority. Did anybody espouse our cause? Did anybody speak about it? You sit and laugh.

If the Christians are satisfied they say that the appointment has been given rightly. If a Nayar is appointed there is the other section of the press to say "that the appointment is judiciously bestowed". Well, we have no press. The poor Ezhuva has now begun the "Sahodaran". We are being ignored. We ask this question. We want fair play and nothing else. What do we ask at your hands? Do we ask, "give us some money for doing nothing"? We ask to allow us an opportunity to serve our land in which we have also been partakers. We have been contributing towards the payment of the members from other castes. That is the question. I am not here to ask how many Jews are there in the service. How many Ezhuvas are there to be entertained in the service? After all the number of graduates amidst the Ezhuva community is not so much as to be so very inexhaustible to swarm all other communities. When my friend the Hon'ble Member for the North Ezhuvas was talking I was thinking how many of them are competent to hold appointments. But that question was answered. Are there not youngsters,

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competent young men, who have been knocking at the door? Surely I realise the difficulty pointed out by the Hon'ble Member for Trichur in the distribution of the loaves and fishes. All right; if the man has got an acting appointment and if he happens to be a Brahmin, it may be given to that man and the Ezhuva may be offered the last place. If he does not accept it, the fact that an Ezhuva has refused to accept the appointment offered may be published. There will be no complaint.

The principle of competitive examination can never be accepted. That is another dodge to keep others away. The remedy will be worse than the disease. As it is, you are all in entrenched positions. We want to make breaches in the entrenchments and after we break the entrenchment and after we get in there, then we can have competitive examinations. As it is, who is to be the examiner? Of course, these things ought to be settled in public and all these dirt burnt away once for all. I ask whether there were not instances when young members from the strong communities were appointed straightaway to posts carrying rupees 500 and 600. There have been such members. Why this silence inside this House? Why were not one single member from the backward community so promoted or so recruited into the service? These are questions for which I am glad that the present central authority is not responsible. Therefore he can unbiasly answer and we want an answer. Therefore, I would support this motion and say, if there are minimum qualified persons, even without asking for recommendations and if the recommendations come to the contrary from the Head of the Department, the Government should ignore such recommendations and use their discretion and allow entry for the backward classes as well into the services.

Mr. K. Mohamed Seethi.—I too feel it my duty to support this resolution, becau se the community which I have the honour to represent is one of the backward communities whose claims are not adequately considered and satisfied by the Government. Yesterday, Sir, you will remember that in answer to a question which I put to the Hon'ble Member for Education with

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regard to one appointment in the Education Department, it was conceded that there was a Muslim applicant who had the minimum qualifications for that post and yet Government did not find its way to appoint him to that post. That is a typical instance in which the claims of the members of the backward communities are not recognised in conformity with the principle of the adequate representation of non-represented communities in public service accepted by the Government. I do not propose to add to the arguments that have been advanced in support of this resolution. I honestly do not find my way to agree with the Honourable Member for Jews in his suggestion with regard to recruitment to public service from the non-official side of this House, because I have my own fears about the wisdom of that suggestion. That might, if accepted, probably interfere with the purity of the Honourable Members of this House in the discharge of their duties. But with regard to the necessity of recognising the rights and claims of non-represented communities, I endorse every word that has been so eloquently said by the Member while supporting this resolution. I associate myself with every word that has been said by the two previous speakers. My request is that claims of the Muslim community—a backward community—should not be disregarded in the matter of filling up vacancies when they arise. I may bring to the notice of the Government that half-a-dozen Muslim graduates, if I remember aright, have sought employment in British India since they could not get decent appointments here. They are not available for us now, because they were not shown sympathy and encouragement at the time when they knocked at the doors of the Government in various departments. With these words, I support this resolution whole-heartedly.

Rama Varmha Tampuran.—As anticipated by the mover of the resolution and the seconder, I do not think I should enter into the general merits of the question. Barring the three departments which the Member who moved the resolution himself mentioned, I do not think there is any other department in the State in which the principle advocated by the present resolution does not hold good. But this opportunity I

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should take to answer some remarks made very strongly by the Member for the South Ezhuvas about the appointments in the Huzur. I say that I should takethis opportunity because I, as the Secretary to the Diwan, have a duty to recommend names to the Diwan for confirmation by him. Sir, this very topic came before this House in a very elaborate manner during the last budget discussion. I will refer to pages 1340 to 1341 of the Proceedings of the last Budget Session. When I moved the allotment under General Administration, I said:—

"Another point I want to touch, Sir, is regarding the policy in the matter of recruitment to the Huzur. The Member for South Ezhuvas protested that the authorities were more or less trying to evade bringing in Ezhuvas into the Huzur. I equally strongly protest against it, because I, for one, with the advice of the Diwan, can say that it is the determined policy of the Huzur to give representation to the unrepresented communities as far as possible."

The words that followed were not merely sweet words. They were hard words brought in to explain the specific charges that were brought against the Huzur appointment by the South Ezhuva Member in regard to one or two specific vacancies that occurred very recently. Regarding that I said:—

"What really happened in the case of the recent appointment was that a member from the Ezhuva community was really put up before the Diwan for appointment. At that moment we did not know that he was under suspension from the Education Department. Neither the candidate who came to me gave it out nor could I understand it at the proper time. Only at the last moment I verified it, and found that it was true. And the whole House will agree with me that it would not be proper to recommend again a person who was at the moment under suspension. That diverted my attention to another candidate belonging to an equally backward community, a person from the Barber class. He has had 1½ years' acting service in the Chief Medical and Sanitary Officer's Office and for two years in the Chief Court and he is at present holding an acting appointment in the Comptroller's Office. I recommended that person to the Diwan and the Diwan has accepted that."

Mr. K. Ayyappan.—Were there not other Ezhuva applicants ?

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Rama Varmha Tampuran.—The Barber community is also equally backward.

Mr. K. Ayyappan.—But he was already in service.

Rama Varmha Tampuran.—But he wanted to come to the Huzur Office. He had also 4 years' service. So I wanted to take him because he had preferential claim.

Mr. K. Ayyappan.—But you refused appointment to fresh applicants who came to you.

Rama Varmha Tampuran.—The Member is misunderstanding facts. He came to me and asked for a place. Because he had 3 or 4 years' acting service, he had preferential claims. I did not go and ask for him. These are hard facts. These are not sweet words. After that, how many vacancies have there been in the Huzur? Just two. And who were appointed? One a Christian who had acted before but left at the end of the term of his acting period. He having acted before, as the Hon'ble Member for Trichur said, had to be given preference. And who was the other? One Narayanan, the son of an Ezhuva aminadar. The Huzur appointed him straightaway to the vacancy. In the face of these facts, to say that the Huzur does not adopt the policy, comes with bad grace in this House. I do not want to explain further.

Mr. A. B. Salem.—How many appointments were made during the last 5 years ?

Rama Varmha Tampuran.—There were two appointments. I can't go back to an indefinite period. I do not want to add anything more about this resolution, because the Member himself who moved it said that the general principle underlying it has been more often and very many times accepted boldly in this Council.

Mr. M. K. Raman.—Therefore, you accept the principle?

Rama Varmha Tampuran.—The Member will please refer to Standing Order No. 9. It is already there.

Mr. A. S. Harihara Ayyar.—I just want to make an observation. In Government appointments, it is not easy to

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a man to be Chief Judge or District Judge all on a sudden. If I believe aright, the Hon'ble Member himself who moved this resolution was, long prior to the inauguration of this Council and prior in the absence of all party feelings, once a Magistrate in Chittur and I believe, all his juniors now occupy prominent positions in the State. I do not know why he left the services of the State. If he had kept up, I believe he would not have this complaint. That is all.

The House rose for the day at 1' to 5 p. m.

T. K. KRISHNA MENON,

Secretary to the Council.

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